the invaders lived in compact gentile groups but in time certain families or lineages left the gens territory and settled among the aborigines, seizing control. These small ruling groups kept touch with their parent gens for a time and relied on it for support, but they intermarried with their subjects and fused with them racially and culturally. Their descendants in the male line came to constitute a noble caste with representatives in all the groups. Although these nobles claimed a common origin and were jealous of their social privileges they no longer considered themselves as a political unit. Although they would assist each other if the commoners rose against them, they frequently fought among themselves, leading their followers of aboriginal stock against each other. Even in such wars they still recognized the blood bond to the extent that it was taboo for a commoner to kill the enemy king, although a noble would do so without hesitation (see Warfare).

Apparently there were many lineage villages which did not include lineages of *hova* ("noble") caste. Even when they were present their influence was not preponderant in local affairs. The village government was essentially the same as the Menabe. There was an elective *chief*, usually not a noble, who acted as executive, and a *Fokonolona* ("council"). Each gens had a *chief* called the *Mpanaka* who was elected from the members of the *hova* caste. Prerequisites for the office were the same as for the Menabe *Andriana*. The *Mpanaka* was chosen by the village chiefs and *Notables* of the entire gens irrespective of caste, and could be deposed at will. Associated with him were one or more officials called *Anakandrina*, who were elected on the same basis and in the same way as the *Mpanaka*, but must be of lesser (commoner) caste. Theoretically the *Anakandrina* acted as counselors and executives, but actually they often seem to have had as much power as the *Mpanaka*, who was unable to remove them from office. The whole arrangement strongly suggested a dual chieftainship.

Kingdoms arose, as among the Menabe, through one gens acquiring domination over others. The king, also called *Mpanaka*, was chosen from among the *hova* of the dominant group. Like the gens chiefs, he was assisted by elected *Anakandrina* whom he could not dismiss. These *Anakandrina* might be chosen from any gens within the kingdom, but were always of noble caste. Usually all gentes were represented among them and they formed a sort of permanent council with a sharp check on the conduct of the *Mpanaka*. They exercised executive functions and continued in office

1: Linton E-5 (1926-27) 1933 FY8 Tanala FY8

from reign to reign. The most influential of the royal *Anakandriana* were called the *Anakandriamba*.

ELECTION OF THE KING

The following account of the election and investiture of an Ibianja king is quoted from the manuscript of Sadaro Antoine: "When a king had died the *Anakandriamba* summoned all the *Anakandriana* and *Notables* of the two castes in the kingdom to choose a new king. The *Andriaky* [nobles] assembled in one house and the *mbololy* in another. The commoners deliberated as to who should be king and when they had decided went to the house where the nobles were assembled and designated for the office the one they liked best. This man was separated from his comrades and taken to a house in the corner of the village. There he stayed, rarely going out, until he was invested with office. A few days after the election the whole population constructed a large house, the *trano be*, or *lapa*, to be the royal residence.

"On a fortunate day selected by an *ombiasy*, everyone went to the village of the new *Mpanjaka* to celebrate his solemn entry into the *lapa*. About noon all the *Notables* entered the house where the future king was. The *Anakandriamba* placed the *satro mena* [a red hat with a tassel] on his head, dressed him in an *akanjo joky* [a dark red garment like a long shirt or smock], a *lamba mena* [shoulder blanket of red silk], and *sandratra lamba mena* [shawl of red silk]. They placed a silver necklace on his neck and a silver bracelet on his right wrist, and gave him a *tsiko-kolofotsy* [long ebony staff encrusted with tin or silver] to carry. When everything was ready the king seated himself on his *filanzana* [carrying chair] which was usually the house door, and the *mbololo* carried him to the royal house. They formed a procession with the chief *Anakandriamba* first, then the king's wife, on foot, then the king, followed by his escort of *Notables*, etc., and then the whole population, singing. They sounded conch shell trumpets and fired guns. The young people sang and danced to the *antsiva* [flute] and *drabe* [a variety of large drum]. A public fête was organized in the village. Before entering the royal dwelling the king, followed by the population, walked around the house three times. Each time he arrived opposite the east side of the house he halted and fired a shot in the air. The first shot was in honor of the king, the second in honor of the *Anakandriana*, and the third in honor of the people as a whole. If the first shot failed to go off, it was a bad sign for the king. He would have a misfortune